

SEMONIDES

TESTIMONIA

1 *Suda* (iv.363.1 Adler)

Σιμωνίδης Κρινέω, Ἀμοργῖνος, ἱαμβογράφος. ἔγραψεν ἐλεγείαν ἐν βιβλίοις β', ἱάμβους. γέγονε δὲ καὶ αὐτὸς μετὰ ρ' καὶ υ' ἔτη τῶν Τρωικῶν. ἔγραψεν ἱάμβους πρῶτος αὐτὸς κατὰ τινας.

2 *Suda* (iv. 360.7 Adler)

Σιμμίας Ῥόδιος, γραμματικός. ἔγραψε Γλώσσας, βιβλία γ'· ποιήματα διάφορα, βιβλία δ'. ἦν δὲ τὸ ἐξ ἀρχῆς Σάμιος, ἐν δὲ τῷ ἀποικισμῷ τῆς Ἀμοργοῦ ἐστάλη καὶ αὐτὸς ἡγεμὼν ὑπὸ Σαμίων. ἔκτισε δὲ Ἀμοργὸν εἰς τρεῖς πόλεις, Μινώαν, Αἰγιαλόν, Ἀρκεσίνην. γέγονε δὲ μετὰ υς' ἔτη τῶν Τρωικῶν. καὶ

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1 *Suda*

Semonides, son of Crines, from Amorgos, an iambic poet. He wrote elegiac poetry in two books¹ and iambs. He flourished 490 years after the Trojan War.² According to some he was the first writer of iambs.

¹ See n. 4 on test. 2. ² I.e., 693 B.C., if Eratosthenes' dating of the war is being followed. Perhaps here, in contrast to the *Suda*'s common practice, γέγoue means 'was born' rather than 'flourished,' since this would make the date agree with those sources which assign the poet's *floruit* to the 660s (see test. 3).

2 *Suda*

Simmius of Rhodes, a grammarian. He wrote *Glosses* in three books and a variety of poems in four books.¹ In origin he was from Samos, but in the colonization of Amorgos he was sent out as leader by the Samians. In Amorgos he founded three cities, Minoa,² Aegialos and Arcesine. He flourished (was born?) 406 years after the Trojan War.³

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ἔγραψε κατά τινας πρῶτος ἰάμβους, καὶ ἄλλα διάφορα, Ἀρχαιολογίαν τε τῶν Σαμίων.

3 Cyrill. *contra Iulian*. 1.14 (p. 132 Burguière & Évieux)

εἰκοστῇ ἐννάτῃ Ὀλυμπιάδι Ἰππώνακτα καὶ Σιμωνίδην φασὶ γενέσθαι καὶ τὸν μουσικὸν Ἀριστόξενον.

4 Ath. 14.620c

Λυσανίας δ' ἐν τῷ πρώτῳ Περὶ ἰαμβοποιῶν Μνασίωνα τὸν ῥαψῳδὸν λέγει ἐν ταῖς δείξεσι τῶν Σιμωνίδου τινὰς ἰάμβων ὑποκρίνεσθαι.

5 Choerob. ap. *Et. Mag.* 713.17

Σιμωνίδης· ἐπὶ τοῦ ἰαμβοποιοῦ διὰ τοῦ η γράφεται

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According to some he was the first writer of iambics, and he wrote various other kinds of poetry, including a *History of Samos*.⁴

¹ It is clear that what follows pertains to Semonides and has been erroneously included under Simmias.

² Stephanus of Byzantium s.v. Ἀμοργός states that Semonides came from Minoa, perhaps suggesting a tradition which associated the poet only or primarily with this settlement. The other two cities were actually founded by Naxos (*Klio* 21 [1927] 313-14).

³ I.e., 777 B.C., but one MS provides the same date as in the entry above (693).

⁴ This may have been in elegiacs, but nothing of this or of any other elegy has survived.

3 Cyril, *Against Julian*

They say that Hipponax, Semonides, and the musician Aristoxenus flourished in the 29th Olympiad (664-661 B.C.).¹

¹ Hipponax is presumably an error for Archilochus. Eusebius ap. Hieron. (p. 94b Helm) dates Semonides to 664-663 and in the Armenian version (p. 86 Schöne-Petermann) to 665-664. For other references to his date see Arch. testt. 6 and 8.

4 Athenaeus, *Scholars at Dinner*

In the first book of his *On the Iambic Poets* Lysanias states that the rhapsode Mnasion in his public performances de-claimed some of the iambics of Semonides.

5 Choeroboscus in *Etymologicum Magnum*

Semonides: with reference to the iambic poet the name is

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(καὶ ἴσως παρὰ τὸ σῆμα ἐστίν), ἐπὶ δὲ τοῦ λυρικοῦ διὰ τοῦ ι (καὶ ἴσως ἐπειδὴ παρὰ τὸ σιμός ἐστιν). Χοιροβοσκός.

FRAGMENTA

1 Stob. 4.34.15

Σιμωνίδου·

- ὦ παῖ, τέλος μὲν Ζεὺς ἔχει βαρύκτυπος
πάντων ὅσ' ἐστὶ καὶ τίθησ' ὅκη θέλει,
νοῦς δ' οὐκ ἐπ' ἀνθρώποισιν, ἀλλ' ἐπήμεροι
ἅ δ' ἄν βοτὰ ζώομεν, οὐδὲν εἰδότες
5 ὅκως ἕκαστον ἐκτελευτήσει θεός.
ἐλπίς δὲ πάντας κἀπιπειθείη τρέφει
ἄπρηκτον ὀρμαίνοντας· οἱ μὲν ἡμέρην
μένουσιν ἐλθεῖν, οἱ δ' ἐτέων περιτροπὰς·
νέωτα δ' οὐδεὶς ὅστις οὐ δοκεῖ βροτῶν
10 πλούτῳ τε κἀγαθοῖσιν ἵζεσθαι φίλος.
φθάνει δὲ τὸν μὲν γήρας ἄζηλον λαβὼν
πρὶν τέρμ' ἵκηται, τοὺς δὲ δύστηνοι βροτῶν
φθείρουσι νοῦσοι, τοὺς δ' Ἄρει δεδμημένους
πέμπει μελαίνης Ἀΐδης ὑπὸ χθονός·
15 οἱ δ' ἐν θαλάσσῃ λαίλαπι κλονεόμενοι

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spelled with an eta (perhaps derived from *sema*, 'sign'), but with reference to the lyric poet it is spelled with an iota (perhaps because it is derived from *simos*, 'snub-nosed'). So Choeroboscus.¹

¹ With rare exceptions (see Pellizer-Tedeschi p. 10) our sources give Σιμ-, but to avoid confusion with Simonides of Ceos, the lyric poet, I have consistently used the spelling Sem-.

For the name of Semonides' presumed enemy see Arch. fr. 223 with n. 2.

FRAGMENTS

1 Stobaeus, *Anthology*

From Semonides:

Boy, loud-thundering Zeus controls the outcome of everything there is and disposes it as he wishes. There is no intelligence among men, but we live like grazing animals, subject to what the day brings, with no knowledge of how the god will bring each thing to pass. Yet hope and confidence nourish all in our eagerness for the impossible. Some wait for the morrow to come, others for the revolving seasons, and there is no one who does not expect that he will arrive at the next year as the friend of wealth¹ and prosperity. But unenviable old age comes first and seizes one man before he reaches his goal, while the miserable illnesses that beset mortals destroy others, and Hades sends beneath the dark earth others laid low by the war god. Others die at sea tossed

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καὶ κύμασιν πολλοῖσι πορφυρῆς ἀλὸς
 θνήσκουσιν, εὖτ' ἂν μὴ δυνήσωνται ζόειν·
 οἱ δ' ἀγχόνην ἄψαντο δυστήνῳ μόρῳ
 καὐτάγρετοι λείπουσιν ἡλίου φάος.
 20 οὕτω κακῶν ἅπ' οὐδέν, ἀλλὰ μυρίαί
 βροτοῖσι κῆρες κἀνεπίφραστοι δύαι
 καὶ πῆματ' ἐστίν. εἰ δ' ἐμοὶ πιθοίατο,
 οὐκ ἂν κακῶν ἐρῶμεν, οὐδ' ἐπ' ἄλγεσιν
 κακοῖς ἔχοντες θυμὸν αἰκιζοίμεθα.

2 ὅπη(ι) codd., corr. Ahrens 3 ἐφημέριοι codd., corr.
 Grotius (ἐφ-), Fick 4 δὴ βροτοὶ et αἶδη (ἄδη A) βοτὰ
 codd., ἂ δὴ Ahrens ζώομεν codd., ζώουσιν Ahrens, ζόουσιν
 West, ζώομεν Fick (omnia metri causa) 12-13 νόσοι
 φθείρουσι θνητῶν codd. SM, ν. φ. βροτῶν cod. A, corr. Ahrens
 17 ζώειν codd., corr. Porson (fort. iniuria)

2 Stob. 4.56.4

Σιμωνίδου·

τοῦ μὲν θανόντος οὐκ ἂν ἐνθυμοίμεθα,
 εἴ τι φρονοῖμεν, πλεῖον ἡμέρης μιῆς.

2 ἡμέρας μιᾶς codd., corr. Welcker et Schneidewin

3 Stob. 4.53.2

Σιμωνίδου·

πολλὸς γὰρ ἡμῖν ἐστὶ τεθνάναι χρόνος,

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about by a gale and the turbulent sea's many waves, whenever they are unable to gain a livelihood (on land), and others fasten a noose in a wretched death, leaving the sun's light by their own choice. Thus nothing is without misery, but countless death spirits and unforeseen sorrows and disasters exist for mortals. But if they were to take my advice, we would not long for misfortune nor would we torment ourselves by having our hearts set on bitter pain.²

¹ Some personify, the god of wealth. ² Many argue that the poet must have gone on to give some positive advice, an obviously possible but not necessarily correct assumption.

2 Stobaeus, *Anthology*

From Semonides:

If we had some sense, we would not concern ourselves with the dead for more than a single day.

3 Stobaeus, *Anthology*

From Semonides:

For we have a long time to be dead, but we live years

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ζῶμεν δ' ἀριθμῶ παῦρα †κακῶς ἔτεα.

1 ἡμῖν codd., corr. West 2 <καὶ> κακῶς Welcker,
<παγ>κακῶς Meineke, alii alia

4 Stob. 4.41.7

Σιμωνίδου·

πάμπαν δ' ἄμωμος οὐ τις οὐδ' ἀκήριος.

5 Plut. *de prof. virt.* 14.84cd

ἄθλος ἵππῳ πῶλος ὥς ἅμα τρεχ-

ἀλλ' ὅ γε προκόπτων ἀληθῶς μᾶλλον ἔργοις καὶ
πράξεσιν ἀνδρὸς ἀγαθοῦ καὶ τελείου παραβάλλων
ἑαυτὸν . . . καὶ μεστὸς ὢν ὁρμῆς οὐκ ἡρεμούσης οἷός
τ' ἐστὶ κατὰ τὸν Σιμωνίδην “ἄθλος—τρέχειν,” τῷ
ἀγαθῷ μονονουχὶ συμφῦναι γλιχόμενος.

cf. Plut. *de tuenda san.* 24.136a, *de virt. moral.* 7.446de, *an
seni gerenda resp.* 12.790f, *de esu carn.* 2.2.997d, fr. 210 Sand-
bach ap. Stob. 4.50.19 = *Paroem. Gr.* ii.541.20 L.-S.

τρέχειν, τρέχει, τρέχη Plut.

6 Clem. *Strom.* 6.13.1

Ἡσιόδου δὲ εἰπόντος (Op. 702 sq.) “οὐ μὲν γάρ τι
γυναικὸς ἀνὴρ ληΐζετ' ἄμεινον / τῆς ἀγαθῆς, τῆς δ'
αὖτε κακῆς οὐ ρίγιον ἄλλο,” Σιμωνίδης εἶπεν

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few in number and we live them badly.¹

¹ Some combine fr. 2 and 3.

4 Stobaeus, *Anthology*

From Semonides:

No one is utterly free from blame or affliction.

5 Plutarch, *Progress in Virtue*

(to) run(s)¹ like an unweaned colt beside its mother

But the one who is truly making progress, comparing himself rather with the deeds and actions of a good and perfect man . . . and being filled with an urging that does not rest, is able in the words of Semonides "to run—mother," craving virtually to unite with the good man.

¹ Since Plutarch accommodates the verb to his various contexts, we cannot tell what form Semonides used. The fragment became a proverbial recommendation to the young to follow the example of their elders.

6 Clement of Alexandria, *Miscellanies*

Hesiod said, "for a man carries off nothing better than a good wife and in turn nothing more horrible than a bad one," and Semonides:

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γυναικὸς οὐδὲν χρῆμ' ἀνὴρ ληΐζεται
ἐσθλῆς ἄμεινον οὐδὲ ρίγιον κακῆς.

Porph. ap. Euseb. *praep. ev.* 10.3.18

ἢ ὡς Ἡσιόδου “οὐ μὲν γάρ—ἄλλο,” ταύτην τὴν διά-
νοιαν Σιμωνίδης ἐν τῷ †ένδεκάτῳ† μετήνεγκε λαβὼν
οὕτως· “γυναικὸς—κακῆς.”

(Porph.) ἐν τῷ α' Welcker, ἐν ἰά<μ>βοις Schmidt

7 Stob. 4.22.193

Σιμωνίδου·

χωρὶς γυναικὸς θεὸς ἐποίησεν νόον
τὰ πρῶτα. τὴν μὲν ἐξ ὑὸς τανύτριχος,
τῇ πάντ' ἀν' οἶκον βορβόρῳ πεφυρμένα
ἄκοσμα κείται καὶ κυλίνδεται χαμαί·
5 αὐτὴ δ' ἄλουτος ἀπλύτοις ἐν εἵμασιν
ἐν κοπρίῃσιν ἡμένῃ πιαίνεται.

τὴν δ' ἐξ ἀλιτρῆς θεὸς ἔθηκ' ἀλώπεκος
γυναῖκα πάντων ἵδριν· οὐδέ μιν κακῶν
λέληθεν οὐδὲν οὐδὲ τῶν ἀμεινόνων·

10 τὸ μὲν γὰρ αὐτῶν εἶπε πολλάκις κακόν,
τὸ δ' ἐσθλόν· ὀργὴν δ' ἄλλοτ' ἀλλοίην ἔχει.

τὴν δ' ἐκ κυνός, λιτοργόν, αὐτομήτορα,
ἢ πάντ' ἀκοῦσαι, πάντα δ' εἰδέναι θέλει,
πάντῃ δὲ παπταίνουσα καὶ πλανωμένη
15 λέληκεν, ἦν καὶ μηδέν' ἀνθρώπων ὀρεῖ.

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A man carries off nothing better than a good wife
nor more horrible than a bad one.¹

¹For other sources of the fragment and for parallel passages see fr. 1 Pellizer-Tedeschi.

Porphyry in Eusebius, *Evangelical Preparation*

Or how, when Hesiod said "for a man—bad one," Semonides took up this sentiment in his . . . and altered it as follows: "a man—bad one."

7 Stobaeus, *Anthology*

From Semonides:

In the beginning the god¹ made diverse the female mind.² One woman he created from a long-bristled sow. Throughout her house everything lies in disorder, befouled with mud, and rolls about on the floor, and she herself unwashed, in clothes unwashed, sits in the dung and grows fat.

Another the god made from a wicked vixen, a woman who has expertise in everything. Nothing of what is bad escapes her notice, nor even of what is good, since she often calls the latter bad and the former good. Her mood is different at different times.

Another is from a bitch, ill-tempered, her mother all over again. She wants to hear everything and to know everything and peering and prowling everywhere she yaps even if she sees no one. A man can't

¹ I.e., Zeus (cf. vv. 72, 96). ² Some prefer, "made the female mind different (from the male)."

- παύσειε δ' ἄν μιν οὔτ' ἀπειλήσας ἀνὴρ,
οὐδ' εἰ χολωθεὶς ἐξαράξειεν λίθῳ
ὀδόντας, οὐδ' ἄν μειλίχως μυθεόμενος,
οὐδ' εἰ παρὰ ξείνοισιν ἡμένη τύχη,
20 ἀλλ' ἐμπέδως ἄπρηκτον αὐονὴν ἔχει.
τὴν δὲ πλάσαντες γηῖνην Ὀλύμπιοι
ἔδωκαν ἀνδρὶ πηρόν· οὔτε γὰρ κακὸν
οὔτ' ἐσθλὸν οὐδὲν οἶδε τοιαύτη γυνή·
ἔργων δὲ μῦνον ἐσθίειν ἐπίσταται.
25 κῶταν κακὸν χειμῶνα ποιήσῃ θεός,
ρίγῳσα δίφρον ἄσσον ἔλκεται πυρός.
τὴν δ' ἐκ θαλάσσης, ἥ δὲ ἐν φρεσὶν νοεῖ·
τὴν μὲν γελᾷ τε καὶ γέγηθεν ἡμέρην·
ἐπαινέσει μιν ξείνος ἐν δόμοις ἰδὼν·
30 "οὐκ ἔστιν ἄλλη τῇσδε λωῖων γυνή
ἐν πᾶσιν ἀνθρώποισιν οὐδὲ καλλίων."
τὴν δ' οὐκ ἀνεκτὸς οὐδ' ἐν ὀφθαλμοῖς ἰδεῖν
οὔτ' ἄσσον ἐλθεῖν, ἀλλὰ μαίνεται τότε
ἄπλητον ὥσπερ ἀμφὶ τέκνοισιν κύων,
35 ἀμείλιχος δὲ πᾶσι κἀποθυμῇ
ἐχθροῖσιν ἴσα καὶ φίλοισι γίνεται·
ὥσπερ θάλασσα πολλάκις μὲν ἀτρεμῆς
ἔστηκε, ἀπήμων, χάρμα ναύτησιν μέγα,
θέρεος ἐν ὥρῃ, πολλάκις δὲ μαίνεται
40 βαρυκτύποισι κύμασιν φορεομένη.
ταύτη μάλιστ' ἔοικε τοιαύτη γυνή
ὀργήν· φνὴν δὲ πόντος ἀλλοίην ἔχει.

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stop her with threats, nor even if in anger he should knock out her teeth with a stone, nor can he by speaking to her soothingly, not even if she happens to be sitting among guests, but she constantly keeps up her yapping which nothing can be done about.

Another the Olympians fashioned from earth and gave her maimed to her man; for such a woman knows neither what is bad nor what is good. The only thing she knows how to do is to eat. And whenever the god sends harsh winter, she shivers and draws her chair nearer the fire.³

Another is from the sea, a woman with a twofold mind. One day she sparkles and is happy. A guest who sees her in the house will praise her: "there is no other woman better than this among all mankind nor one more beautiful." But another day she is unbearable even to look at or come close to; then she rages, unapproachable as a bitch round her pups, implacable and at odds with everyone, friends and enemies alike. Just as the sea often stands without a ripple, harmless, a great joy to sailors, in the season of summer, but often rages, tossed about by the loud-crashing waves, such a woman seems very much like this in temperament. The sea has a variable nature.⁴

³ If Schneidewin's emendation is accepted, the earth-woman is even more inert: "not even if the god sends a harsh winter does she feel the cold and draw her chair nearer the fire."

⁴ The line has been variously emended and is excised by some. See H. Lloyd-Jones, *Females of the Species* (London 1975) 72-73 and Pellizer-Tedeschi 129-30.

- τὴν δ' ἔκ †τε σποδιῆς† καὶ παλιντριβέος ὄνου,
 ἥ σὺν τ' ἀνάγκῃ σὺν τ' ἐνιπῆσιν μόγισ
 45 ἔστερξεν ὦν ἅπαντα κἀπονήσατο
 ἀρεστά· τόφρα δ' ἐσθίει μὲν ἐν μυχῶ
 προνύξ προῆμαρ, ἐσθίει δ' ἐπ' ἐσχάρῃ.
 ὁμῶς δὲ καὶ πρὸς ἔργον ἀφροδίσιον
 ἐλθόντ' ἐταῖρον ὄντινῶν ἐδέξατο.
- 50 τὴν δ' ἐκ γαλῆς, δύστηνον οἰζυρὸν γένος·
 κείνη γὰρ οὐ τι καλὸν οὐδ' ἐπίμερον
 πρόσεστιν οὐδὲ τερπνὸν οὐδ' ἐράσμιον.
 εὐνῆς δ' ἀληνῆς ἐστὶν ἀφροδισίης,
 τὸν δ' ἄνδρα τὸν παρεόντα ναυσίῃ διδοῖ.
 55 κλέπτουσα δ' ἔρδει πολλὰ γείτονας κακά,
 ἄθυστα δ' ἱρὰ πολλάκις κατεσθίει.
- τὴν δ' ἵππος ἀβρὴ χαιτέεσσ' ἐγείνατο,
 ἥ δούλι' ἔργα καὶ δύνῃ περιτρέπει,
 60 κοῦτ' ἂν μύλης ψαύσειεν, οὔτε κόσκινον
 ἄρειεν, οὔτε κόπρον ἐξ οἴκου βάλοι,
 οὔτε πρὸς ἵπνὸν ἀσβόλῃν ἀλεομένη
 ἵζοιτ'. ἀνάγκῃ δ' ἄνδρα ποιεῖται φίλον·
 λούται δὲ πάσης ἡμέρης ἄπο ρύπον
 65 δῖς, ἄλλοτε τρίς, καὶ μύροις ἀλείφεται,
 αἰεὶ δὲ χαίτην ἐκτενισμένην φορεῖ
 βαθείαν, ἀνθέμοισιν ἐσκιασμένην.
 καλὸν μὲν ὦν θέημα τοιαύτῃ γυνὴ
 ἄλλοισι, τῷ δ' ἔχοντι γίνεται κακόν,
 70 ἣν μή τις ἢ τύραννος ἢ σκηπτοῦχος ἦ,
 ὅστις τοιούτοις θυμὸν ἀγλατίζειται.

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Another is from an ash-coloured (?) ass that is the object of repeated blows. When forced and berated she with difficulty consents to everything and does acceptable work. But meanwhile all day and all night she eats in an inner room and eats at the hearth. And similarly with regard to lovemaking she accepts any companion who comes along.⁵

Another is from the weasel, a wretched and sorry creature, since there is nothing associated with her that is fair, desirable, pleasing or lovable. She is mad for the bed of love, but she turns the stomach of the man who is at her side. She does much harm to her neighbours by her thieving and she often eats up sacrifices left unburned.

Another a dainty, long-maned mare engendered. She pushes servile tasks and trouble onto others, and she wouldn't touch a millstone, lift a sieve, throw dung out of the house, or sit by the oven since she avoids soot. And she forces a man to be her lover.⁶ Twice every day, sometimes three times, she washes the dirt off her and anoints herself with scents, and she always wears her hair combed out and long, shaded with flowers. Such a woman is a beautiful sight to others, but for the man who has her as wife she is a plague, unless he is some tyrant or sceptre bearer whose heart delights in such things.

⁵ The meaning seems to be that her appetite for sex is as strong as her appetite for food and is equally indiscriminating.

⁶ I.e., a man cannot resist her beauty, however much he may disapprove of her behaviour. According to some the sentence is ironical: "and she makes a man the friend of Necessity."

- τὴν δ' ἐκ πιθήκων· τοῦτο δὴ διακριδὸν
 Ζεὺς ἀνδράσιν μέγιστον ὥπασεν κακόν.
 αἴσχιστα μὲν πρόσωπα· τοιαύτη γυνή
 εἶσιν δι' ἄσθεος πᾶσιν ἀνθρώποις γέλως·
 75 ἐπ' αὐχένα βραχεῖα· κινεῖται μόγις·
 ἄπυγος, αὐτόκωλος. ἃ τάλας ἀνὴρ
 ὅστις κακὸν τοιοῦτον ἀγκαλίζεται.
 δῆνεα δὲ πάντα καὶ τρόπους ἐπίσταται
 ὥσπερ πίθηκος· οὐδέ οἱ γέλως μέλει·
 80 οὐδ' ἄν τιν' εὖ ἔρξειεν, ἀλλὰ τοῦτ' ὄρᾳ
 καὶ τοῦτο πᾶσαν ἡμέρην βουλευέται,
 ὅκως τι κῶς μέγιστον ἔρξειεν κακόν.
 τὴν δ' ἐκ μελίσσης· τὴν τις εὐτυχεῖ λαβών·
 κείνη γὰρ οἷη μῶμος οὐ προσιζάνει,
 85 θάλλει δ' ὑπ' αὐτῆς ἀπαέζεται βίος,
 φίλη δὲ σὺν φιλέοντι γηράσκει πόσει
 τεκοῦσα καλὸν κῶνομάκλυτον γένος.
 κἀριπρεπὴς μὲν ἐν γυναιξὶ γίνεται
 πάσησι, θεΐη δ' ἀμφιδέδρομεν χάρις.
 90 οὐδ' ἐν γυναιξὶν ἥδεται καθημένη
 ὅκου λέγουσιν ἀφροδισίους λόγους.
 τοίας γυναικας ἀνδράσιν χαρίζεται
 Ζεὺς τὰς ἀρίστας καὶ πολυφραδεστάτας·
 95 τὰ δ' ἄλλα φύλα ταῦτα μηχανῇ Διὸς
 ἔστιν τε πάντα καὶ παρ' ἀνδράσιν μένει.
 Ζεὺς γὰρ μέγιστον τοῦτ' ἐποίησεν κακόν,
 γυναικας· ἣν τι καὶ δοκέωσιν ὠφελεῖν
 ἔχοντι, τῷ μάλιστα γίνεται κακόν·

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Another is from a monkey. This is absolutely the worst plague that Zeus has given to men. Her face is extremely ugly; such a woman is an object of laughter to everyone as she goes through the town. She is short of neck, moves awkwardly, has no rump, and is all legs. Ah, pity the man who embraces such a plague. She knows every trick and scheme, just like a monkey. Being laughed at doesn't bother her and she wouldn't do anyone a good turn, but she has her eyes on and plots every day how she can do the greatest harm possible.

Another is from the bee. The one who gets her is lucky, since on her alone blame does not settle. Under her management his livelihood flourishes and increases, and she grows old in love with a loving husband, the mother of a handsome and distinguished family. She stands out among all women and a divine grace surrounds her. She takes no pleasure in sitting among women in places where they talk about sex. Such women are the best and the most sensible whom Zeus bestows as a favour on men.

But by the contrivance of Zeus all these other species exist and remain among men. For the greatest plague that Zeus has created is this—women; if they seem to be of some benefit to the one who has them, to him especially do they turn out to be a

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- οὐ γάρ κοτ' εὐφρων ἡμέρην διέρχεται
100 ἅπασαν, ὅστις σὺν γυναικὶ †πέλεται,
οὐδ' αἶψα Λιμὸν οἰκίης ἀπώσεται,
ἐχθρὸν συνοικητήρα, δυσμενέα θεῶν.
ἀνὴρ δ' ὅταν μάλιστα θυμηδεῖν δοκῇ
κατ' οἶκον, ἢ θεοῦ μοῖραν ἢ ἀνθρώπου χάριν,
105 εὐροῦσα μῶμον ἐς μάχην κορύσσεται.
ὅκον γυνή γάρ ἐστιν οὐδ' ἐς οἰκίην
ξεῖνον μολόντα προφρόνως δεκοῖατο.
ἥτις δέ τοι μάλιστα σωφρονεῖν δοκεῖ,
αὕτη μέγιστα τυγχάνει λωβωμένη·
110 κεκηνότος γὰρ ἀνδρός, οἱ δὲ γείτονες
χαίρουσ' ὀρώντες καὶ τόν, ὥς ἀμαρτάνει.
τὴν ἣν δ' ἕκαστος αἰνέσει μεμνημένος
γυναῖκα, τὴν δὲ τοῦτέρου μωμήσεται
ἴσῃν δ' ἔχοντες μοῖραν οὐ γινώσκομεν.
115 Ζεὺς γὰρ μέγιστον τοῦτ' ἐποίησεν κακόν,
καὶ δεσμὸν ἀμφέθηκεν ἄρρηκτον πέδῃν,
ἐξ οὗ τε τοὺς μὲν Ἀΐδης ἐδέξατο
γυναικὸς εἶνεκ' ἀμφιδηριωμένους.

cf. Ath. 5.179d (v. 56), Ael. H.A. 16.24 (vv. 57-70), Ael. H.A.
11.36 (v. 64)

5 ἄπλutos codd., corr. Valckenaer 6 εἰμένη codd., corr.
Trincavelli 18 μυθεύμενος codd., corr. Fick 19 εἰμένη
codd., corr. Trincavelli 20 αἰονήν West 25 χ' οταν
cod. S, κοῦτ' ἂν codd. MA, κοῦδ' ἦν Schneidewin, κῶταν Ahrens
26 ἀσσον codd., corr. Jacobsohn 29 μὲν codd., corr.
Valckenaer 30 λώϊον codd., corr. Gesner

plague. For whoever lives (?) with a woman never goes through a whole day in good spirits, nor will he quickly thrust from the house Hunger, a hostile housemate, enemy of the gods. And whenever a man seems to be especially enjoying himself in his home, either through divine dispensation or the kindness of men, she finds fault and puts on her helmet for battle. For where there is a woman, men may not readily welcome even a stranger who has come to the house.⁷ I tell you, the woman who seems most respectable, she's the very one who commits the greatest outrage. For while her husband stands open-mouthed,⁸ the neighbours delight in seeing how he too is mistaken. Each man will be mindful to praise his own wife, but will find fault with another's. We do not realize that we have an equal lot. For this is the greatest plague that Zeus has created, and he has placed round us in bondage fetters unbreakable, ever since Hades received those who fought on account of a woman.⁹

⁷ I.e., let alone a neighbour. ⁸ An open mouth can denote lack of attention (through carelessness he does not notice how she behaves) or gullibility (he is so naïve that her behaviour leaves him incredulous) or a strong desire (he is so infatuated with her that he is blind to her real nature).

⁹ Generally assumed to be Helen. Many treat the poem as incomplete, assuming that at least one τοὺς δέ followed. This is possible, but not obligatory.

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40 φορευμένη codd., corr. Fick 42 [ὀργήν] φνὴν δὲ
 πόντος <ἄλλοτ' > ἀλλοίην Renehan, alii alia 43 τε τεφρῆς
 Meineke, τεφρῆς τε Brunck 45 ὦν codd., corr. Gesner καὶ
 πον- codd., corr. Ahrens 49 ὄντινούν codd., corr. Bergk
 54 παρόντα codd., corr. Renner διδεῖ et δίδει codd., corr.
 Trincavelli 57 χαιτάεσσ' Aelian., χαιτείης Stob. cod.
 S, χαιτήεις codd. MA, corr. Meineke 61 ἀλευμένη codd.,
 corr. Fick 65 ἀεὶ codd., corr. Hertel 67 οὔν codd.,
 corr. Brunck 76 ἀνόκωλος Haupt 82 τί χ' ὥς codd.,
 corr. West, τιν' ὥς Meineke 86 φιλεῦντι codd., corr. Fick
 87 κούν- codd., corr. Smyth 95 μενεί Bergk 97 δοκῶσιν
 codd., corr. Ahrens 102 θεόν Grotius 106 οἰκίαν
 codd., corr. Koeler 107 μολῶντα codd., corr. Trincavelli
 δεχ- codd., corr. Schneidewin 116 πέδη(ι) codd.,
 (κᾶρρηκτον) πέδην Crusius, πέδης Koeler (+ ἀρρήκτου Bothe)

8 Ath. 7.299c

Σιμωνίδης δ' ἐν ἰάμβοις·

ὥσπερ ἔγγελυς κατὰ γλοιοῦ

9 Pergit Ath.

καὶ τὴν αἰτιατικὴν·

ἐρωδιὸς γὰρ ἔγγελυν Μαιανδρίην
 τρίορχον εὐρὼν ἐσθίουτ' ἀπείλετο.

2 ἀφείλετο cod., corr. Fick

8 Athenaeus, *Scholars at Dinner*

And Semonides in his iambs:

like an eel¹ down in the slime

¹ Athenaeus cites this passage and the next in his discussion of the declension of the word for eel. For possible explanations of the fragment see *Phoenix* 33 (1979) 22-23.

9 Athenaeus continues

And the accusative:

For a heron found a buzzard eating a Maeandrian
eel¹ and took it away.

¹ Eels from the river Maeander in Caria were a prized delicacy.

10 Schol. Eur. *Phoen.* 207 (i.277.17 Schwartz), “κατε-
νάσθην”

τινὲς ἀντὶ τοῦ κατανασθήσομαι καὶ Σιμωνίδης ἰάμ-
βοις

<× – ◡ –> τί ταῦτα διὰ μακρῶν λόγων
ἀνέδραμον;

ἀντὶ τοῦ ἀναδραμεῖν μέλλω.

10a Herennius Philo, *de diversis verborum significa-
tionibus* (p. 186 Palmieri, 73 Nickau, Ammonius)

κομᾶν τοῦ γαυριᾶν διαφέρει. <κομᾶν γὰρ> ἐπὶ τινι
ἔλεγον οἱ ἀρχαῖοι, φησὶ Τρύφων (fr. novum), τὸ δὲ νῦν
κομᾶν κουριᾶν, ὡς Σιμωνίδης ἐν πρώτῳ ἰάμβῳ.

καὶ μήτ' ἄλουτος γαυρία σύ, μήτ' ὕδωρ
θαύμαζε, μηδὲ κουρία γενειάδα,
μηδὲ ρύπῳ χιτῶνος ἔντυε χροά.

(Herenn.) <κομᾶν γὰρ> suppl. Nickau, <κομᾶν μὲν τὸ
γαυριᾶν> Palmieri κουριᾶν, ὡς West (κυρίως cod.),
κυρίως <τὸ κουριᾶν> Palmieri (Sem.) 1 καὶ μήτ' ἀλλ' οὕτως
γὰρ ἂν εἶ μεθ' ὕδωρ cod., corr. West 2 κούρη cod., corr.
West 3 μηδὲ ρύποχίτων ἔσση ἐν τε χώρα cod., corr. West,
ρύπο<υ> χιτῶνα ἔσσουν ἐν χροῖ Palmieri

10 Scholiast on Euripides, *Phoenissae* ("I dwelled")

According to some this is equivalent to 'I shall dwell.' And Semonides says in his iambs

Why did I recount this with a lengthy discourse?

which is equivalent to 'I am going to recount.'¹

¹ Without a context we cannot comment on the scholiast's explanation of the aorist. The text is disputed on metrical grounds, but if printed as two verses (so Pellizer-Tedeschi following West's suggestion), the caesura is restored. The resolved iambus (-α διὰ) is not found elsewhere in Semonides, but it occurs in other early iambographers.

10a Herennius Philo, *On the Different Meanings of Words*

κομᾶν differs from γαυριᾶν.¹ For in ancient times, according to Tryphon,² <κομᾶν> meant 'to put on airs' over something, but now κομᾶν has the meaning of κουριᾶν 'to need a haircut,' as in the first book of Semonides' iambs:

Don't take pride in being unwashed, don't stand in awe of water, don't let your beard need trimming, and don't deck out your body in a filthy tunic.

¹ γαυριᾶν is presumably an error for κουριᾶν. See West, *Maia* 20 (1968) 196. ² A grammarian of the time of Augustus.

11 Ath. 2.57d = Eust. in Hom. *Od.* 11.299 (1686.51)

“ῶεα” δὲ ἔφη Ἐπίχαρμος (fr. 152 Kaibel), “ῶεα χανὸς
κάλεκτορίδων πετεηνῶν.” Σιμωνίδης ἐν δευτέρῳ ἰάμ-
βων.

οἶόν τε χηνὸς ῶεον Μαιανδρίου.

12 Choerob. *can.* (i.267.10 Hilgard) = Herodian.
(ii.626.30 Lentz)

ἵκτινος ἢ εὐθεῖα . . . τούτου ἢ γενικὴ ἱκτίνου, ὡς παρὰ
Σιμωνίδη.

σπλάγχχ' ἀμπέχοντες αὐτίκ' ἱκτίνου δίκην.

ἀμφέποντες Bergk

13

<× -> τὸ δ' ἡμῖν ἑρπετὸν παρέπτατο
τὸ ζῳίων κάκιστον ἔκτῃται βίον.

Et. Gen. (p. 28 Calame) = *Et. Mag.* 413.20 = Zon. (p. 967
T.; hinc Herodian. ii.516.7 Lentz)

ζῳιον . . . γράφεται δὲ διὰ τοῦ ι, ἐπειδὴ εὗρηται κατὰ
διάστασιν, ὡς παρὰ Σιμωνίδη· φησὶ γὰρ “τὸ δ' ἡμῖν
ἑρπετὸν παρέπτατο ζῳίον κάκιστον.”

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11 Athenaeus, *Scholars at Dinner*

Epicharmus said ᾠέα (for ᾠά), "eggs of a goose and winged hens." Cf. Semonides in the second book of his iambics:

like the egg of a Maeandrian goose

12 Choeroboscus, *On the Canons of Theodosius*

The nominative is ἰκτινος . . . its genitive ἰκτίνου, as in Semonides:

straightway embracing¹ the entrails like a kite

¹ Perhaps a colourful way of describing the greedy seizure of entrails, but many adopt Bergk's emendation, "being busy with."

13

and there flew to us that beetle¹ which among (all)
creatures leads the worst way of life

¹ The scarab or dung beetle. Some assume a fable is being related.

Etymologicum Genuinum

ζῶιον: it is written with an iota, since it occurs with diaeresis, as in Semonides. For he says τὸ δ'—κάκιστον.

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Schol. T Hom. *Il.* 18.407b (iv.515 Erbse), “ζωάγρια”

χαριστήρια τοῦ εἰς τὸ ζῆν ἦχθαι. μετὰ δὲ τοῦ <ι>, ἐπεὶ καὶ Σιμωνίδης φησὶ “τὸ ζῳῖον κάκιστον κέκτῃται βῖον,” περὶ τοῦ κανθάρου.

1 ἡμῖν libri, corr. West 2 ζῳῖον Etym., ζῶον schol.
Hom., corr. Bekker κέκτῃται schol., corr. Bekker

14 Galen. in Hippocr. *epid.* 6.2.1 (CMG v.10.2(2) p. 60.8)

διὸ καὶ τὴν δευτέραν συλλαβὴν τοῦ “στενυγρῶσαι” ψιλοῦντας, οὐ δασύνοντας, ἀναγνωστέον ἐστίν· οὐ γὰρ ἔγκειται τὸ ὑγρὸν ἐν τῇ λέξει, καθάπερ ἂν τις οἰηθείη μὴ γινώσκων ὑπὸ τῶν Ἰώνων τὸ στενὸν ὀνομάζεσθαι στενυγρόν· ἀλλὰ τούτο <υ> γε μαρτύριόν ἐστιν αὐταρκες τὸ παρὰ τῷ Σιμωνίδῃ γεγραμμένον ἐν τοῖσδε τοῖς ἔπεσιν·

οὐκ ἂν τις οὕτω δασκίοις ἐν οὔρεσιν
ἀνὴρ λείοντ' ἔδεισεν οὐδὲ πάρδαλιν
μοῦνος στενυγρῇ συμπεσὼν ἐν ἀτραπῷ.

cf. Galen. in Hippocr. *de artic.* (xviii(1).411 Kühn)

1 οὕτω τις *de artic.* 3 στενυγρῷ συντυχὼν *de artic.*

15 Ath. 3.106d

κουρίδας δὲ τὰς καρῖδας εἶρηκε Σώφρων ἐν Γυναικείοις (fr. 26 Kaibel) . . . Ἐπίχαρμος δ' ἐν Γῇ καὶ Θαλάσσῃ (fr. 31 Kaibel), ἐν δὲ Λόγῳ καὶ Λογίῃ (fr. 89)

SEMONIDES

Scholiast on Homer, *Iliad* ("reward for a life saved")

Thank-offerings for one's life. The word has an iota, since Semonides says τὸ ζῳιον—βίον, concerning the beetle.

14 Galen on Hippocrates, *Epidemics*

Therefore one must read the second syllable of στεννυγρῶσαι with a smooth, not rough breathing. For ὑγρόν is not part of the word, as might be thought if one did not realize that στενόν ('narrow') is called στεννυγρόν by the Ionians. But there is self-sufficient evidence of this in what has been written by Semonides in the following verses:

a man who all alone met up with a lion or a leopard
on a narrow path in the shadowy mountains would
not have been so afraid

15 Athenaeus, *Scholars at Dinner*

Sophron in *Women's Mimes* called καρῖδες κουρίδες as did Epicharmus in *Land and Sea*, but in *Logos and Logina*

IAMBIC POETRY

διὰ τοῦ ω εἶρηκεν . . . Σιμωνίδης δέ·

θύννοισι τευθίς, κωβιοῖσι κωρίδες.

16 Clem. *Paed.* 2.8.64.3-4

τούτων δὲ τῶν μύρων ἄπειροι διαφοραί, βρένθειον καὶ
μετάλλιον καὶ βασίλειον, πλαγγόνιον τε καὶ ψάγδας
Αἰγύπτιος. Σιμωνίδης δὲ ἐν τοῖς ἰάμβοις οὐκ αἰδεῖται
λέγων·

κάλειφόμην μύροισι καὶ θνώμασιν
καὶ βακκάρη· καὶ γάρ τις ἔμπορος παρήν.

cf. Ath. 15.690c

1 κῆλ- et ἡλ- Ath. θυμιάμασιν Clem. 2 βάκκαριν
Clem.

17 *Et. Gen.* (p. 40 Calame) = *Et. Mag.* 633.58

ὀρσοθύρη· θυρὶς δι' ἧς εἰς ὑπερῶον ὑπάρχει ἀνάβασις
. . . λέγει δὲ καὶ Σιμωνίδης κακοσχόλως·

καί τῆς ὀπισθεν ὀρσοθύρης < > ἡλσάμην.

κατ Hemsterhuys ὀρσοθυρίδος Sylburg, ὀρθύρης Bergk,
alii alia <δι>ηλσάμην Lobeck

SEMONIDES

he used the form with omega, as did Semonides:

for tunny squid, for gudgeons shrimps¹

¹ The point of the collocation is unknown. Perhaps one creature is a meal for the other.

16 Clement of Alexandria, *The Schoolmaster*

And of these unguents there are countless varieties, *brentheion*, *metallion*, *basileion*, *plangonion*, and Egyptian *psagdas*.¹ And Semonides does not blush at saying in his iambs:

and I was anointing myself² with unguents and scents and *baccaris*;³ for in fact a merchant was present

¹ Passages in which these various unguents occur are cited by Athenaeus 15.690d-691a. ² It cannot be determined whether the speaker is a woman (hetaera?) or the poet himself.

³ A Lydian unguent made from hazelwort.

17 *Etymologicum Genuinum* and *Magnum*

ὀπισθοθύρη: a little door which gives access to an upper storey . . . Semonides gives a vulgar meaning to the word:

and I drove through (?) the back door¹

¹ The 'back door' is no doubt the anus, but the text is highly uncertain. *ὀπισθοθύρης* is suspect on metrical and other grounds (see West, *Studies* 179).

IAMBIC POETRY

18 *Et. Gen.* (pp. 22-23 Calame) = *Et. Mag.* 270.44 = *Zon.* (p. 539 T.)

διασανλούμενος· ἀβρυνόμενος καὶ διαθρυνπτόμενος
... παρὰ τὸν σαῦλον τὸν τρυφερὸν καὶ γαῦρον. Σιμωνί-
δης ἐν ἰάμβοις·

καὶ σαῦλα βαίνων ἵππος ὥς †κορωνίτης.

κορωνιᾶς, -ια dub. West, alii alia

19 *Pollux* 2.65

σκνιπὸν δὲ τὸν ἀμυδρῶς βλέποντα Σιμωνίδης ὁ ἰαμ-
βοποιός·

ἢ τυφλὸς ἢ τις σκνιπὸς ἢ μέγα βλέπων.

μόγισ pro μέγα West, alii alia

20 *Schol. Hom. Od.* 14.435, “τὴν μὲν ἴαν Νύμφησι”

ὥς ποιμενικοῖς προστάταις καὶ Σιμωνίδης θύειν
αὐτοὺς φησι Νύμφαις καὶ

Μαιάδος τόκῳ·

οὔτοι γὰρ ἀνδρῶν αἰμ’ ἔχουσι ποιμένων.

cf. *Eust. ad loc.* (1766.2)

1 θύουσι Νύμφαις τῷ τε suppl. Barnes (ἡδὲ Ahrens)

SEMONIDES

18 *Etymologicum Genuinum*

διασανλούμενος: putting on airs and having an affected manner . . . from σαῦλος which means effeminate and haughty. Cf. Semonides in iambs:

with mincing gait and arched neck like a horse's¹

¹ Cf. Anac. fr. 452, 458 *PMG*. Whatever the correct reading of the last word is, the fragment presumably describes a man who puts on airs.

19 Pollux, *Vocabulary*

σκιυπός is used by the iambic poet Semonides of one who has weak eyesight:

one who is blind or has weak eyesight or sees well

20 Scholiast on Homer, *Odyssey* ("one portion for the Nymphs")

as guardians of shepherds. And Semonides says that they sacrifice to the Nymphs and

to the son of Maia;
for they¹ have in their care the race of shepherds

¹ I.e., the Nymphs and Hermes. I have followed the explanation of Eustathius, but according to West 'they' are those sacrificing: "for they are of shepherd stock."

21 Strabo 13.2.6

τὰς δὲ δυσφημίας τῶν ὀνομάτων φεύγοντές τινες ἐν-
ταῦθα μὲν (sc. Πορδοσελήνη) Ποροσελήνην δεῖν
λέγειν φασίν, τὸ δὲ Ἀσπόρδηνον ὄρος τὸ περὶ Πέρ-
γαμον, τραχὺ καὶ λυπρὸν ὄν, Ἀσπύρηνον, καὶ τὸ ἱερὸν
τὸ ἐνταῦθα τῆς Μητρὸς τῶν θεῶν Ἀσπορηνῆς. τί οὖν
φήσομεν τὴν πόρδαλιν καὶ τὸν Σαπέρδην καὶ τὸν
Περδίκκαν; <ἀλλὰ ἕτερον σημαίνει, ὅπερ> (add. West)
καὶ τὸ Σιμωνίδου

(a) σὺν πορδακοῖσιν ἐκπεσόντες εἵμασιν,

ἀντὶ τοῦ διαβρόχοις, καὶ ἐν τῇ ἀρχαίᾳ πον κωμωδία
(Ar. Pax 1148) “πορδακὸν τὸ χωρίον” τὸ λιμνάζον.

Schol. Ar. ad loc. (p. 164 Holwerda)

παρδακὸν (ita codd. Ar.) δὲ δύνγρον· οὕτω γὰρ καὶ
Ἀρχίλοχος, “παρδακὸν δ’ ἐπέισιον” (fr. 40), καὶ παρὰ
Σιμωνίδῃ τῷ Ἀμοργίῳ·

(b) σὺν παρδακοῖσιν εἵμασιν σεσαγμένοις

παρδακῆσιν schol. Ar. ἱμάσιν libri utrimque, corr. Toup
et Tyrwhitt σεσαγμένοι Welcker

SEMONIDES

21 Strabo, *Geography*

So as to avoid the indecency of the names some state that one ought to say here Poroselene (for Pordoselene), and Asporenon for Aspordenon, the rugged and wretched mountain round Pergamum, and that the temple there belongs to the Aspirene Mother of the Gods. What then shall we say of *pordalis* ('leopard') and Saperdes and Perdiccas?¹ <But a different meaning> is found in Semonides

(a) cast forth (on the shore?) with *pordakoisin* clothing,

instead of sodden, and somewhere in early comedy "the area is *pordakon*," i.e., marshy.

Scholiast on Aristophanes, *Peace*

pardakon means wet; so too in Archilochus (fr. 40) and in Semonides of Amorgos:

(b) weighed down by sodden clothing²

¹ The point of what precedes is that such changes avoid the roots *pord-* and *perd-* which occur in words denoting the act of farting. Although Strabo mentions only the roots *pord-* and *perd-*, he seems to imply that *pard-* could also be considered indecent, since all three roots occur in the various tenses of *πέρδομαι*, 'fart.'

² Many, probably correctly, treat (a) and (b) as one fragment, reading (with Welcker) *σὺν παρδακοῖσιν ἐκπεσόντες εἵμασιν / σεσαγμένοι*, "cast forth weighed down by sodden clothing." It seems likely that the correct form of the adjective is *pardakos*.

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22 Ath. 14.658b

(τυρὸς Τρομιλικός) οὗ καὶ Σιμωνίδης μνημονεύει ἐν
 ἰάμβῳ οὗ ἡ ἀρχή

 <ῆ> πολλὰ μὲν δὴ προυκπονέαι, Τηλέμβροτε,
 γράφων

23

ἐνταῦθα μὲν τοι τυρὸς ἐξ Ἀχαΐης
 Τρομίλιος θαυμαστός, ὃν κατήγαγον.

ῆ (22) add. Hemsterhuys προεκπονῆ cod., προυκ- Fick,
 -έαι Hiller

24 Ath. 14.659d-f

οὐδὲν οὖν ἦν παράδοξον εἰ καὶ θυτικῆς ἦσαν ἔμπειροι
 οἱ παλαιότεροι μάγειροι. προίσταντο γοῦν καὶ γάμων
 καὶ θυσιῶν . . . καὶ παρὰ Σιμωνίδῃ δέ φησιν ἕτερος
 (μάγειρος).

 κὼς <ῦν> ἀπεῦσα κὼς ἐμίστυλα κρέα
 ἱρωστί· καὶ γὰρ οὐ κακῶς ἐπίσταμαι.

1 χως ἄφευσα χως cod., κὼς . . . κὼς Schneidewin <ῦν>
 add. Bergk ἄπευσα Fick, corr. Hiller 2 εἰδώς· τί cod.,
 corr. Hecker

SEMONIDES

22 Athenaeus, *Scholars at Dinner*

(Tromilian cheese) which Semonides mentions in the iambic poem whose beginning is

Much indeed is the work you do in advance, Telem-
brotus,

where he writes

23

here, take note, is wonderful Tromilian cheese from
Achaea, which I brought back

24 Athenaeus, *Scholars at Dinner*

There's nothing surprising, therefore, if the cooks of old
were skilled in the art of divining. At any rate they man-
aged both weddings and sacrifices . . . and another cook
says in Semonides:

and how I singed off the hair of a pig and how I cut
up the meat in the manner prescribed by ritual; for
in fact I'm quite knowledgeable in that

25 Ath. 10.424c

καλοῦνται δὲ (οἱ κύαθοι) καὶ ἀρυστήρες καὶ ἀρύστι-
χοι. Σιμωνίδης·

ἔδωκεν οὐδείς οὐδ' ἀρυστήρα τρυγός.

26 Ath. 11.460b

ποτήρια δὲ πρῶτον οἶδα ὀνομάσαντα τὸν Ἀμόργιον
ποιητὴν Σιμωνίδην ἐν ἰάμβοις οὕτως·

ἀπὸ τράπεζαν εἶλε †νιν ποτήρια.

καὶ pro νιν Meineke, εἶλεν ἦ dub. West, alii alia

27 Schol. Hom. *Il.* 2.219 (i.230 Erbse), “φοξός”

εἴρηται ἀπὸ τῶν κεραμικῶν ἀγγείων, τῶν ἐν τῇ καμίνῳ
ἀπὸ τοῦ φωτὸς ἀπωξυμμένων, καθά φησι καὶ Σιμων-
νίδης·

αὕτη δὲ φοξὴ χεῖλος Ἀργεῖη κύλιξ.

cf. Apoll. Soph. (p. 164.19 Bekker), *Et. Gen.* (p. 46 Calame),
Et. Mag. 798.17, *Et. Gud.* (col. 560.20 Sturz), Zon. (p. 1817 T.),
Epimer. in Hom. (p. 720.18 Dyck), *Orion etym.* (col. 159.12
Sturz), Ath. 11.480cd, Eust. in Hom. *Il.* 2.219 (i.316.1 V. d. Valk)

φοξὴ χεῖλος Vat. gr. 28 (schol. Hom.), Apoll. Soph. (χειρὸς),
φοξίχειλος schol. Hom. primarii, *Et. Gen.*, *Et. Mag.*, Ath., Eust.,
φοξύχειλος *Et. Gud.*, φοξόχειλος Zon.

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25 Athenaeus, *Scholars at Dinner*

κύαθοι ('ladles') are also called ἀρυστήρες and ἀρύστικοι. Cf. Semonides:

no one gave even a ladleful of dregs

26 Athenaeus, *Scholars at Dinner*

I know that the term ποτήρια was first used by the poet Semonides of Amorgos in his iambs as follows:

(s)he cleared away the table . . . cups

27 Scholiast on Homer, *Iliad* ("pointed")

The word is said of vessels made from pottery which have been brought to a point in the kiln from the fire, as Semonides says:

this is an Argive cup with tapered lip¹

¹ Some prefer the reading φοξίχειλος, but the meaning will be the same.

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28 Schol. Ar. *Ach.* 740 (p. 97 Wilson), “τὰς ὀπλὰς τῶν χοιρίων”

οὐ μόνον Ἀριστοφάνης ἐπὶ τῶν χοίρων τὰς ὀπλὰς εἵρηκεν, ἀλλὰ καὶ Σιμωνίδης ὁμοίως ἐπὶ χοίρον·

ὀπλὰς ἐκίνει τῶν ὀπισθίων ποδῶν.

29 Bergk = 514 PMG

30 *Et. Gen.* (Miller, *Mélanges* 82) = *Et. Mag.* 250.18

δαύω· τὸ καίω, παρὰ Σιμωνίδη·

μηρίων δεδαυμένων.

παρὰ τὸ δαίω, τροπῇ τοῦ ι εἰς υ.

31a *Et. Gen.* (p. 26 Calame)

ἔπληντ' ἀλλήλησι. ἐκ τοῦ *πλῶ τοῦ σημαίνοντος τὸ πλησιάζω. ὁ παρακείμενος πέπληκα, λέγεται δὲ καὶ πέπλακα· ὁ παθητικὸς πέπλημαι πέπληται, καὶ παρὰ Σιμωνίδη πεπλήσεται·

τὰ δ' ἄλλα πεπλέσεται ξύλα.

cf. *Et. Mag.* 367.37, Zon. (p. 850 T.)

πεπλήσεται *Et. Gen.* et *Et. Mag.*, corr. Renner

31b Schol. Lyc. 634 (p. 212.16 Scheer), “σισυρνοδῦται”

σίσυρνα δὲ παχὺ περιβόλαιον ἢ δερμάτινον ἱμάτιον,

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28 Scholiast on Aristophanes, *Acharnians* ("the hooves of the pigs")

Not only does Aristophanes use ὀπλαί ('hooves') with regard to pigs, but so does Semonides:

it moved the hooves of its back feet¹

¹ Perhaps said of a pig being sacrificed. Cf. fr. 24.

30 *Etymologicum Genuinum and Magnum*

δαύω means 'burn' in Semonides:

of burnt thigh bones

Equivalent to δαίω ('burn'), with iota changed to upsilon.

31a *Etymologicum Genuinum*

They (sc. shields) came near one another (*Il.* 4.449). From *πλῶ meaning 'come near.' The perfect is πέπληκα and also πέπλακα, the passive πέπλημαι πέπληται and in Semonides πεπλήγεται:

and the other wood has come near (the fire?)

31b Scholiast on Lycophron ("wearers of leather coats")

σίσυρνα is a thick mantle or leather coat, the so-called

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ἡ λεγομένη γούννα, ἥντινα Σιμωνίδης ὑποκοριστικῶς
εἶπε “σίσυν παχείαν.”

παχείην et παχείαν codd., corr. Bergk

32 Schol. AB Hom. *Il.* 13.103

ἥϊα δὲ τὰ βρώματα, οὐ τὰ ἐν οἴκῳ δὲ ἐσθιόμενα, ἀλλὰ
τὰ ἐν ὁδῷ καὶ πλῶ. “δεῦτε φίλοι, ἥϊα φερώμεθα” (*Od.*
2.410). Σιμωνίδης.

33 Hesych.

κάρκαρα· †οὔλα ὁ διήτω† καὶ τὰ ποικίλα τῇ ὄψει καὶ
†ἐπιτυρά† παρὰ Σιμωνίδη (-δει cod., corr. Musurus).
ἐνιοι τοὺς μάνδρας.

34 Suet. *de blasph.* (pp. 53-54 Taillardat)

Κέρκωπες οἱ πανοῦργοι ἀπατηλοί . . . καὶ κερκωπία
ἡ ἀπάτη κατὰ τὸν Σιμωνίδην.

35 Antiattic. (*Anecd. Gr.* i.105.3 Bekker)

κορδύλη· τὸ ἔπαρμα. Σιμωνίδης δευτέρῳ.

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γοῦννα, which Semonides used in diminutive form
a thick leather coat

32 Scholiast on Homer, *Iliad*

ῥῖα are victuals, not those eaten at home, but on a journey or voyage. "Come here, friends, let us carry the provisions" (*Od.* 2.410). Cf. Semonides.¹

¹ The citation has not been preserved, but clearly some form of the word was contained in it. The poet is probably the iambographer, since the word is also found in Arch. fr. 79.1, with long iota as sometimes in Homer.

33 Hesychius, *Lexicon*

The gloss is too corrupt to be translated. If Musurus' emendation of ἐπιτυρά to πίτυρα is accepted, it seems that Semonides (or the lyric poet) used κάρκαρα with the meaning 'bran.'

34 Suetonius, *On Defamatory Words*

Κέρκωπες are deceitful scoundrels . . . and κερκωπία means 'deceit' in Semonides.¹

¹ Perhaps the lyric poet.

35 Anti-Atticist

κορδύλη means a 'swelling.'¹ Cf. Semonides in his second book.

¹ According to the scholiast on Arist. *Clouds* 10 κορδύλη is properly a swelling on the head as the result of a blow.

36 Phot. *lex.* (i.355 Naber)

κύβηβον· Κρατῖνος Θράτταις (fr. 87 K.-A.) τὸν θεοφό-
ρητον. Ἴωνες δὲ τὸν μητραγύρτην καὶ γάλλον νῦν
καλούμενον· οὕτως Σιμωνίδης.

37 Harpocr. (pp. 178 sq. Keaney)

Μυσῶν λείαν· Δημοσθένης ἐν τῷ ὑπὲρ Κτησιφῶντος
(18.72). παροιμία τίς ἐστὶν οὕτω λεγομένη, ἣν φησι
Δήμων ἐν α' περὶ παροιμιῶν τὴν ἀρχὴν λαβεῖν ἀπὸ
τῶν καταδραμόντων ἀστυγειόνων τε καὶ ληστῶν τὴν
Μυσίαν κατὰ τὴν Τηλέφου τοῦ βασιλέως ἀποδημίαν
(FGrHist 327 F 4). κέχρηται δὲ τῇ παροιμίᾳ ἄλλοι τε
καὶ Στράτις ἐν Μηδείᾳ (fr. 36 K.-A.) καὶ Σιμωνίδης ἐν
ιάμβοις.

38 Et. Gud. (col. 408.40 Sturz)

νήστης· οὕτως εἴρηται παρὰ Σιμωνίδη. παρὰ τὸ ἔδω
... τὸ ἐσθίω, οὗ ὁ μέλλον *ἔσω, *ἐστής, καὶ μετὰ τοῦ
νε στερητικοῦ *νεέστης, οὗ παρώνυμον νήστης. οὕτως
Ἡρωδιανὸς ἐν ἐπιμερισμοῖς (i.xxxi Lentz).

39 Et. Mag. 764.25

τρασιά· παρὰ τὸ τέρσω τὸ ξηραίνω, τερσιά, καὶ ταρ-
σιά, ὥς παρὰ Σιμωνίδη, καὶ καθ' ὑπέρθεσιν τρασιά.

cf. Hesych. ταρσινήν· τὴν τρασιάν

36 Photius, *Lexicon*

κύβηβος is said of one possessed by a god in Cratinus, *Thracian Women*. But the Ionians use the word of what is now called *μητραγύρτης* ('begging priest of Cybele') and *γάλλος* ('priest of Cybele' or 'eunuch'). So Semonides.

37 Harpocration, *Lexicon of the Ten Attic Orators*

Booty of the Mysians. Demosthenes in his speech *On behalf of Ctesiphon*. There is a proverb in this form which Demon, in Book I of his *On Proverbs*, says originated from the raids into Mysia by the neighbouring peoples and robbers during the absence of king Telephus. Others use the proverb, including Strattis in *Medea* and Semonides in his iambics.¹

¹ The proverb, said of anything that can be plundered with impunity, is frequently cited (see West ad loc.). Presumably Semonides used the Ionic form *λητῆ(ν)*, as Hoffmann proposed.

38 *Etymologicum Gudianum*

νήστης: so in Semonides. It is from *ἔδω* ('eat') ... *ἐσθίω*, whose future is **ἔσω*, **ἔστης*, and with the privative *νε*, **νεέστης*, the by-form of which is *νήστης* ('one who fasts'). So Herodian in *Parsings*.

39 *Etymologicum Magnum*

τρασιά: from *τέρσω* meaning 'dry' we get *τερσιά*, and *ταρσιά* as in Semonides, and by transposition *τρασιά* ('crate for drying figs').¹

¹ Semonides would have used the Ionic form *ταρσιή*, but Hesychius' gloss need not mean that it occurred in the accusative.

40 Orion *etym.* (col. 168.9 Sturz)

ψηνὸς ὁ φαλακρὸς ἔρρηται. Σιμωνίδης.

41 Zenob. Ath. 3.70 cod. A, ed. Kugéas apud O. Crusius, *Paroemiographica, Sitz.-Ber. bay. Ak.* 1910 (4), p. 23 (= *Corp. Paroem. Suppl.* [1961] V)

ὁ Λέσβιος Πρύλιν· ταύτη καθ' ὁμοίωσιν Σιμωνίδης κέχρηται·

†έν εὐδετέω† ὥσπερ Λέσβιος Πρύλιν.

δοκεῖ δὲ ὁ Πρύλιν Ἑρμοῦ παῖς γενέσθαι καὶ μάντις. ὀνομάζουσι δὲ αὐτόν τινες Πυρσόν.

cf. *Paroem. Gr.* i.327.18 L.-S.

ἐνεύδετ(ε) Crusius, ἐν δευτέρῳ Pellizer (libro altero frag. tribuens)

42 Stob. 2.1.10

Σιμωνίδου·

ῥεῖα θεοὶ κλέπτουσιν ἀνθρώπων νόον.

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40 Orion, *Lexicon*

ψηνός means 'bald headed.' Cf. Semonides.

41 Zenobius, *Proverbs*

The Lesbian Prylis. Semonides used this proverbial expression in a comparison:

... like Lesbian Prylis

It seems that Prylis was the son of Hermes and a seer.¹ Some call him Pyrsus.

¹ According to Lycophron 219 and the scholia ad loc., Agamemnon sailed off to Lesbos and Prylis revealed to him the stratagem of the wooden horse.

42 Stobaeus, *Anthology*

From Semonides:

Gods easily deceive the mind of mortals.¹

¹ Attribution to Semonides has been doubted or denied by many (it is Sim. fr. 525 *PMG*), but the only cause for suspicion is the choriambic anacalasis in the first metron and this has been adequately defended, both here and in fr. 1.4, by R. Renehan, *HSCP* 87 (1983) 5-11.

IAMBIC POETRY

Dubium

43 Ar. Pax 697-699

Τρ. ἐκ τοῦ Σοφοκλέους γίγνεται Σιμωνίδης.

Ερ. Σιμωνίδης; πῶς;

Τρ. ὅτι γέρων ὦν καὶ σαπρὸς
κέρδους ἕκατι κὰν ἐπὶ ῥιπὸς πλέοι.

Schol. ad loc. (p. 108 Holwerda)

χαριέντως πάνν τῷ αὐτῷ λόγῳ διέσυρε τῆς β' τοῦ
ιαμβοποιου καὶ μέμνηται ὅτι σμικρολόγος ἦν. ὅθεν
Ξενοφάνης "κίμβικα" αὐτὸν προσαγορεύει (Xenoph.
fr. 21 West).

SEMONIDES

Doubtful Work

43 Aristophanes, *Peace*

Trygaeus: He's changing from Sophocles to Simonides.

Hermes: Simonides? How so?

Trygaeus: Because now that he's old and decayed, he'd even sail on a mat of wickerwork for the sake of profit.

Scholiast on the passage

Aristophanes very elegantly ridiculed Simonides with the same words of the second book of the iambic poet and records that Simonides was miserly. Hence Xenophanes calls him a skinflint.¹

¹ E. Pellizer, *QUCC* n.s. 9 (1981) 47-51, argues that the scholiast is attributing *Peace* 699 to Semonides, since Simonides is never called an iambic poet. This appears as fr. 4 in the edition of Semonides by Pellizer and Tedeschi, with κέρδους ἔκατι emended to κέρδεος ἔκητι. Holwerda's edition of the scholia prints τοὺς δύο for τῆς β', but Pellizer informs me that the latter is the correct reading. Holwerda assumes a lacuna in front of μέμνηται and West supplies Χαμαιλέων on the basis of Athenaeus 656d.